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1. The German version of John xiv, 27, quoted by Professor Hart, contains the dative without *an*. Schiller's line contains *an*—the dative. I fail, therefore, to detect the appositeness of the quotation, as a means of emphasizing the disparity between Schiller's syntax and my proposed interpretation. Granting a moment, for the sake of argument, that my rendering would call for the dative without *an*, what shall we say of a proposed improvement enforced by quoting a construction equally at variance with that of Schiller?

2. Before publishing my note, I weighed and rejected what seems to me the only serious objection that can be urged against the proposed interpretation. It is this: The possessive pronouns usually refer to nearer, and *dessen*, *deren*, to more remote substantive elements of the German sentence. Hence we might expect to read as a prose equivalent of Schiller's line, if my conjecture as to the meaning be correct: *Er lässt an keinem Orte dessen Ruhe* (since *sein* would refer strictly to *Er*. Cf. Andresen: *Sprachgebrauch und Sprachrichtigkeit im Deutschen*, 7. Aufl., p. 407, and Matthias: *Sprachleben und Sprachschäden*, p. 66 (footnote). While, however, this is true of carefully written prose, the examples quoted by Andresen and Matthias show that even here the possessive pronoun is often used ambiguously instead of *dessen*, *deren*. In poetry this distinction is observed still less sharply. Cf. Schiller's *Wallenstein*, *Prolog*, l. 31, *Tod* iii, 21, l. 47 etc.

3. Now, it is certainly good German to say: *Er lässt etwas an einem Orte [bleiben]* (cf. Sanders: *Wörterbuch d. d. Sp.* ii, p. 33, b, oben), in which case the thing left was by implication there already. Equally idiomatic is the expression applied to boisterous children in a room: *Sie haben nichts an seinem [rechten] Orte gelassen=sie haben alles kunterbunt durcheinander geworfen*. Such reflections leave me still convinced that Schiller's *Seine Ruhe* refers to the peace, the quiet that naturally belongs to a place and remains there, until removed by some disturbing agent, in this case the trooper.

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CORRESPONDANCE INTERNATIONALE.

TO THE EDITORS OF MOD. LANG. NOTES,

SIRS:—A System of correspondence between students of French in England and America, and students of English in France, has been inaugurated within the past two years by Professor Mieille, now of the Lycée of Tarbes, Hautes Pyrénées. Several thousand students in England and France are already engaged in it, a few in Canada, and a very few in the United States. So far as known, the only institutions which have entered upon this method of instruction in our own country are Vanderbilt University in Nashville, Tennessee, and Swarthmore College, in Pennsylvania. It has been found upon trial to be very inspiring to students of modern languages, and I most cordially commend it to my fellow teachers of French throughout the country. Teachers of German could apply it with equal advantage, and the system is already in operation between France and Germany, but not, so far as I am aware, between Germany and English speaking nations. I have now about thirty of my more advanced students in French engaged in this correspondence. The method pursued may be briefly described as follows:—The first letter is written in the native tongue of the writer, the next in the foreign tongue, and thus indefinitely in alternation. Each letter received that is written in the language of the receiver, is corrected with care and returned to the writer. All letters received are read and made subject of comment in class, that all may receive the benefit of the entire correspondence. By the constant alternation of the letters from the writer's own language to the foreign tongue, correct modes of expression, and usual forms of address, are made familiar to all, and the study of a language is changed from a dry and distasteful form to a living reality. It is indeed a species of foreign travel, inexpensive, efficient and delightful. An incidental, but not unimportant, advantage is the becoming acquainted with various residents in foreign lands, which acquaintance may ripen into intimacy, and become a real advantage and delight when, in later life, the young people thus introduced

cross the ocean, as they are quite sure to do in these days of easy intercommunication.

Teachers wishing to enter upon this delightful department of the labor of teaching a foreign language, if wishing to arrange for French correspondents, will address, for younger students, Messrs. Armand Colin et Cie, 5 rue de Mézières, Paris; and for older students, or for teachers or others of mature age, Prof. Mouchet, Hachette et Cie, Boulevard Saint Germain, 79, Paris. In all cases send both the names and ages of those who wish correspondents, and these well-known firms will promptly attend to the applications.

EDWARD H. MAGILL.

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EUGENIE GRANDET.

TO THE EDITORS OF MOD. LANG. NOTES,

SIRS:—My attention has just been drawn to a paragraph of an article on *Eugénie Grandet* in MOD. LANG. NOTES, for June, vol. xii, 1897. The paragraph in question is upon these words: "Ne m'en parle plus, sinon je t'envoie à l'abbaye de Noyers, avec Nanon, voir si j'y suis." The writer of the article, after saying that "the dictionaries seem to afford no help in the matter," adds that "a full explanation of the expression would be interesting."

This calls to mind an anecdote from Tarver's *Life and Letters of Flaubert*, which may have some bearing upon the phrase. It runs as follows:

"The same child who could perceive the absurdities of his father's friends and propose at the age of nine to turn them to literary uses, was easily taken in by the simplest trick. 'Go and see if I am in the kitchen' an old servant would say who found his company inconvenient; and the child would gravely march to the kitchen and repeat, to the mystification of the cook, 'Peter sent me to see if he is here.'"

May not the expression "envoyer voir si j'y suis" be simply an equivalent of our "sending upon a fool's errand," "a wild goose chase?"

MARY K. CHAPIN.

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FANGS MEANING TALONS.

TO THE EDITORS OF MOD. LANG. NOTES,

SIRS:—In the *NED.*, Bradley states that the noun *fang*, 'a claw or talon,' seems to rest solely on the authority of the dictionaries, whereupon he cites three dictionaries, the last being Johnson's. Webster's *International* does not refer to this meaning at all. But the word has the meaning of *claw* or *talon*, as appears from the following passage from Seward's *Irrepressible Conflict* speech, delivered at Rochester, October 25, 1858:

"It [the Democratic party] magnifies itself for conquests in foreign lands; but it sends the national eagle forth always with chains, and not the olive branch, in his *fangs*."

Seward probably had the phrase *within one's fangs*—*within one's clutches* in view, and so applied the former to an eagle as he might have applied the latter. Or else he connected it with the Germanic word *fangen*, as I have heard German-American boys do frequently.

J. H. OTT.

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FRIEDERIKE VON SESENHEIM.

TO THE EDITORS OF MOD. LANG. NOTES,

SIRS:—In his excellent edition of Goethe's *Faust*, Intr., p. xxxiii, Professor Calvin Thomas places the age of Friederike Brion at sixteen. This must be an error; P. F. Lucius, pastor at Sesenheim, in his book *Friederike Brion*, 1877, pp. 49 ff., argues at length from data available that she must have been more than eighteen years old when Goethe met her. Düntzer, in his *Goethe's Leben*, 2, 1883, p. 113, says she was in her nineteenth or twentieth year, and Düntzer is usually reliable in such matters. Goethe was then over twenty-one. It is to be hoped that in a future edition Professor Thomas will make the correction; it renders that idyl among Goethe's love affairs less objectionable. In Germany a girl of sixteen is considered still as a child.

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